The Influence Of Communication Changes Through Information Technology On Cucurak Culture In Welcoming

Holy Month Of Ramadan

Muslim[1], Muhammad Reza[2], Hudi Santoso[3]

[1]Institute of Fisib Universitas Pakuan
Bogor Indonesia
muslim@unpak.ac.id

[2]Institute of Fisib Universitas Pakuan
Bogor Indonesia
muhammadreza@unpak.ac.id

[3]Digital Communication and Media Study Program,
College of Vocational Studies, IPB University
hudi.santoso@apps.ipb.ac.id

Abstract – This research highlights the influence of digital media technology in the Cucurak cultural tradition in Bogor. The tradition of Cucurak is an integral part of welcoming Ramadan. For generations, the tradition continues to be maintained by the community to this day. Research on the cultural tradition of Cucurak in Bogor, family communication media in welcoming the holy month of Ramdahan uses qualitative methods with an ethnographic approach to communication. The Cucurak cultural tradition in Bogor which is celebrated by the people of Bogor in addition to other ritual and cultural ceremonies there has a social role in order to establish relationships with fellow family members, and plays a religious role, namely establishing human relationships with God Almighty. Cucurak every year is always there or the MUpload event must be a gathering in the big family. This cucurak contains its philosophy in once, not everyone can and wants to share food in one bed of leaves like we do this. The cucurak tradition in addition to strengthening ties of friendship is also a strong message in building togetherness. This we all sit equally, no one high or low.

Keywords – Cultural Communication, Family Communication, Information Technology.

I. INTRODUCTION

Advances in information technology today make the flow of information flow quickly, thus giving a lot of influence in various aspects of human life. One of them is the ease of communicating by penetrating the boundaries of distance, space, and time. Humans from various parts of the world can exchange various kinds of messages or symbols, be it with regard to knowledge, skills or expertise, or other formations. Events that are happening or taking place in other parts of the world we can know at the same time. The flow of information can spread through the use of various traditional arts (traditional media), people can communicate verbally and nonverbally about various aspects that occur in their lives.

Traditional media originated in the people and has existed long before modern mass media. This folk media has historical appeal. These traditional forms of media, both popular and classical, have almost the same purpose, namely in addition to

entertaining, educating, and strengthening existing values and customs. One of the ethnic groups in Indonesia that utilizes traditional arts in the form of performances as a medium of family communication is Bogor. The majority of Indonesian people adhere to Islam. Where the community is required to carry out orders and stay away from the prohibitions stipulated in its teachings. In everyday life, people are obliged to obey things like what is in the pillars of Islam, namely saying the Two sentences of Shahada, Prayer, fasting, Zakat, and going on Hajj (for those who are able). Fasting in the holy month of Ramadan is the only month deliberately designed by Allah as an effort to accelerate and perfection for His servants. Even history records Ramadan as the starting point of human civilization with the revelation of the Quran and great scriptures such as Zabur, Torah and Injil in that month. So that as an expectation, Ramadan must be able to become a starting point for the transformation of human civilization through improving the quality of individual piety and social piety. Efforts to accelerate the quality of individual and social reconciliation are configured by Allah with the sharia of fasting in the holy month of Ramadan.

Fasting is one of God's most pleasing worships. So that Allah Himself has the authority to reward His fasting servant. Therefore, fasting is used as a test tool for accelerating the quality of human frustration in society. Society is the unity of human life that interacts according to a certain system of customs that are continuous, and that are bound by a sense of shared identity. It defines Society as any group of human beings who have lived and worked together long enough that it is a social unity with clearly formulated boundaries. states that Society is a people who live together to produce culture.

Culture as a complex whole in which science, beliefs, arts, morals, laws, customs and abilities and habits are contained by humans as members of society. Society and culture are closely related people are people who live in groups or together that can produce culture. Thus, culture will die if there is no community as a place for the development of the culture. There are more than 300 ethnic groups in Indonesia, where each ethnic group has a different language and cultural identity. Each region in Indonesia has its own unique way of welcoming the holy month of Ramadan. Among them are Aceh with Meugang tradition, Semarang with Dugderan, Boyolali with Padusan and many more.

Cucurak itself is a tradition of the people of Bumi Pajajaran or what is familiar to the public as Bogor. Cucurak is a tradition that is usually done by eating together before Ramadan in order to welcome the holy month with joy. Linguistically, cucurak itself means to rejoice or have fun. In the Cucurak agenda, people usually gather to strengthen ties and with family, neighbors, school friends, colleagues and others. Of the many cultural tourism potentials found in Bogor, West Java, researchers are more likely to choose the theme of the study of Cucurak cultural traditions in Bogor, because these cultures still survive today even though many modern cultures remain competitive.

The tradition of cucurak is even more fun is the existence of simple food dishes such as liwet rice, tofu, tempeh, salted fish, as well as vegetables and chili sauce served on banana leaves. The dish is then enjoyed together in a complete manner. In Sundanese society, cucurak is not just a gathering and eating together. This tradition is interpreted as a form of friendship. Cucurak also teaches how to be grateful for sustenance and share with each other. Bogor people always hold cucurak every year. A week before entering the fast, the community will invite their children, wives, parents, and in-laws to gather together. In addition, the selection of this research is based on the consideration that the object can be used as a medium of cultural communication in Bogor society since ancient times until now it can be accepted, maintained, inherited and developed for generations and continuously. Thus, when the Cucurak Tradition is carried out it becomes an inseparable part in welcoming Ramadan, always being the center of attention of all Bogor people and people from outside Bogor and this is a potential culinary tourism opportunity, especially Sundanese specialties.

Based on the background that has been described, researchers are interested in researching culture in Bogor which focuses more on inter-family friendship events in relation to cultural communication media used in the development of culinary tourism in the Bogor area This research uses a qualitative perspective with a critical paradigm. A paradigm of thinking that sees communication media as a link between culture and tourism in the research location so as to produce a tourism industry that can create jobs, investment development, regional income development and cultural preservation. Research also uses ethnographic methods of communication with a subjective (qualitative) approach widely using an interpretive and critical approach to social problems. In the research conducted, namely examining the culture of the Cucurak Tradition became a communication medium in the development of tourism in the surrounding Bogor area. Mulyana (2002: 180-195) stated that —determination of key sources (keyinformant) or referred to as sources as research subjects is a very important step‖. This is especially in considering the representative level of the resource persons to be interviewed. Meanwhile, data collection techniques are carried out by observing

ritual events that have been carried out by researchers, in-depth interviews with sources interviewed by researchers, and documentation studies of data contained in the collections of resource persons.

Research Question

Based on these conditions, this study aims to see the meaning of the Cucurak tradition can be used as a medium of intercultural liaison and tourism that can create jobs in the city of Bogor. In detail, the research questions that will be tried to be answered in this study are: (1) How does information technology affect cucurak culture (2) What are the characteristics of the community in Sindang Item Cultural Village, Tamansari District, Bogor regency? (3) How do people in Sindang Item Cultural Village, Taman Sari sub-district, Bogor regency carry out the Cucurak tradition? (4) What is the perception of the community in Sindang Item Cultural Village, Taman Sari sub-district, Bogor regency towards the representation of cucurak tradition in the pandemic-era?

On these conditions, this study aims to see the meaning of the community in Sindang Item Cultural Village towards the Cucurak tradition. (1) In more detail, the research questions that are tried to be answered in this study are:Identify the influence of information technology on cucurak culture (2) Identify the characteristics of the community in Sindang Item Cultural Village, Taman Sari sub-district, Bogor Regency (3) Identify the community in Sindang Item Cultural Village, Taman Sari district, Bogor regency in carrying out the Cucurak tradition? (4) Identify the perception of the community in Sindang Item Cultural Village, Taman Sari sub-district, Bogor regency towards the representation of cucurak tradition in the pandemic-era?

II. RESEARCH METHODOLOGY

Information Technology

Information technology is a term used to refer to any form of technology used to process, manage, and disseminate information electronically. Information technology includes various types of hardware, software, and communication networks such as computers, mobile phones, internet, applications, and information systems. The main purpose of information technology is to help people manage and utilize information effectively and efficiently. Information technology allows people to accelerate access to information, improve analytical skills, and improve communication in many forms. Information technology can also be used to automate tasks that were previously done manually, thereby increasing efficiency and productivity.

In today's digital era, information technology is increasingly important and becoming an integral part of everyday life. The wise use of information technology can provide many benefits for individuals, businesses, and society as a whole (Sihotang and Samuel 2019).

Information technology can provide many benefits for local culture, including: Increase accessibility: Information technology can enable people to access and learn about local culture more easily and broadly. Through the internet and social media, information and stories about local culture can be easily shared and accessed by people around the world (Dewi *et al* 2022).

Preserving and promoting cultural heritage: Information technology can help preserve and promote local culture through digitization, development of cultural applications, and websites. This can help preserve and introduce cultural heritage to the younger generation and the wider community.

Improve the traveler experience: Information technology can help travelers to experience and understand the local culture better. Specially developed apps and websites can help travelers discover interesting local cultural attractions and activities.

Developing creative industries: Information technology can help in the development of local cultural creative industries such as art, music, and film. By using information technology, local artworks can be more easily found and distributed to a wider market.

Promote awareness and understanding: Information technology can help promote awareness and understanding of the local culture and its values. By using social media and websites, people can share their information and experiences about local culture and build stronger communities. Overall, information technology can be a very useful tool in promoting and sustaining local culture as well as preserving cultural heritage for future generations.

Communication

Communication is a very basic thing in human life. And even communication has become a phenomenon for the formation of a society or community integrated by information, where each individual in the community itself shares information to achieve common goals. In simple terms, communication can occur if there is a similarity between the messenger and the person receiving the message. The definition of communication is that communication is the conveyance of understanding between individuals. He said all human beings are based on the capacity to convey intentions, desires, feelings, knowledge and experiences from one person to another.

Communication is essentially a central interest and behavioral situation in which a source conveys a message to a receiver by attempting to influence the recipient's behavior. Communication as a one-way action (linear), which is the process by which messages flow from the source through several components to the communicant. This linear communication is always associated with the communication model which channel to whomwithwhateffect or who says what through what broadcastto whom with what effect (effendy 1983). In this context, communication is done deliberately by someone to convey a message to others in order to meet their needs, such as persuading or explaining something. Thus, understanding communication as a one-way process ignores communication that is not intentional or planned, such as facial expressions, tone of voice, body movements and so on that are carried out spontaneously. So it can be concluded that the concept of communication as a one-way process focuses on delivering messages effectively and explains that communication activities are persuasive (Mulyana, 2001).

Communication is also understood as a form of interaction communication, that is, communication with cause-and-effect processes or action-reactions whose directions alternate. In this context, communication involves communicators who convey messages, both verbal and non-verbal, to communicants who immediately respond in the form of verbal and non-verbal actively, dynamically, and reciprocally.

Understanding Family

The word familyetymologically consists of the words "kula" and "citizen" kula means me, a servant, an expert whose duty is obliged to devote himself, while citizen means a member, he is obliged to do everything well. From the meaning of the words kula and citizens united into a family, it can be formulated as a unity in which members devote themselves to the same interests and goals, namely:

1. The family is the smallest social institution of society.

2. Family means a group of people who live together because of marital ties, blood relations and usually live in one house.

3. The family is a social association and therefore generates social feelings from family members.

4. In terms of education, family is the first educational environment for children.

According to Kharuddin in the sociology of the family, the family is the most important primary group in society. Historically, families have been formed at least from units that are limited organizations and have a minimum size, especially on those who initially form a bond. In other words, the family remains part of the total society that is born and exists in it that will gradually shed these characteristics as they grow towards maturity. Soekamto (1998) in a narrow sense, is as follows: The nuclear family is the smallest social group of society formed based on marriage and consists of a husband (father), wife (mother) and children.

UNDERSTANDING OF FAMILY COMMUNICATION

The definition of family communication in Rosnandar (1992) is the process of delivering statements or communication messages to family members with the aim of influencing or forming attitudes according to the content of the message conveyed by Mr. or Mrs. as a Communicator. Idris Sardy (1992), family communication is essentially a process of conveying the message of the father or mother as a communicator to children as a communicant about the norms or values that apply in the family with the aim of integrity and the formation of a harmonious family. While the understanding of Family Communication according to Evelyn Suleman, (1990) is that family communication is the delivery of communication messages in the family as a communication process launched between fathers, mothers and children, including the future of children, children's work, children's education and household expenses.

Communication Media

Communication media is a channel used to deliver messages from the messenger to the recipient of the message. Media is a means of delivering messages from communicators to audiences. Media that are often used in communication are the five senses possessed by humans. Where messages are captured by senses such as eyes and ears to then be processed to then be used as a basis for action.

Communication Media Functions

Communication media itself has several functions. What are these functions? According to McNair, communication media has the following functions:

1. Education and Provision of Information**.** Convey the facts to the recipient of the information. Media also serves to convey norms, rules, and values to media users.

2. Opinion Funnel. The wider community can use communication media as a forum to express opinions or opinions.

3. Policy Supervisor. Communication media become a means to publish what are the policies and practices of policies taken by a government institution.

4. Monitoring. Communication media also serves to monitor what happens. For example, the public can find out information about climate change, natural disasters, or information about health procedures and so on.

Types of Communication Media

Verbal Communication

According to Tinambunan (2022), verbal communication is a message conveyed using a voice or spoken message. The forms of verbal communication consist as follows:

1. Oral Communication. In oral communication, the message is conveyed from the messenger to the receiver using spoken words orally. In the sense that the information conveyed there is no printed or written form that can be read, only can be listened to.

2. Written Communication. Meanwhile, in written communication, the message is conveyed in the form of writing delivered from the carrier to the recipient of the message. This written communication can be done in two ways, namely reading and writing.

Non Verbal Communication

Non-verbal communication is the delivery of messages without having to convey messages by voice or written message form. Non-verbal communication has several forms such as the following:

1. Body language

2. Facial expressions

3. Body movements

4. Touch

5. Appearance

6. Attitude

7. Etc.

Traditional Media

Traditional media is also known as folk media. In a narrower sense, this media is often also referred to as folk art. In this connection Coseteng and Nemenzo (in Jahi, 1988) define traditional media as verbal, gestural, oral and visual forms known or familiar to the people, accepted by them, and heard or performed by and or for them with the intention of entertaining, informing, explaining, teaching, and educating. In line with this definition, the people's media appears in the form of folk

singing, folk dance, folk instrumental music, folk drama, folk speech, all folk arts whether in the form of literary, visual or performance products - which are passed on from generation togeneration (Clavel in Jahi, 1988). According to Jacson in Oepen (1988), traditional media is also a binding rope and a means of unifying for village communities. This means that the importance of traditional media is almost the same as the importance of non-formal education regarding religion, ethics, family welfare, household economics, societal norms and cultural values.

In this context, through various performances of drama, song or dance, various social events are raised in which entertainment, lighting, plans and decisions are carried out together. In short, the popularity and robustness of traditional media is immeasurable. The resilience of traditional media is possible because of the very strong and deep emotional bond between traditional media and society. In the understanding that traditional media contains noble cultural values and traditions. These traditional values have existed for a long time, accepted and passed down from generation to generation and live and develop in the midst of society in the form of traditional arts. Bogor people use traditional media in conveying communication messages contained in the Icucurak trade as a glue for the community that must always be maintained and preserved.

The method used is a qualitative method using a phenomenological approach through semi-structured interviews. A qualitative approach is used to observe phenomena in detail from one's own point of view (Rahayu, 2012). As per educational research, this study uses thematic analysis to analyze the data. Phenomenology is used to derive meaning about individual human experiences and investigations of social phenomena. The problem to be solved can be found when using phenomenological strategies. An individual's experience becomes the focus and priority of the researcher. Experience does not come from opinions or explanations, but from what is experienced Individual.

The phenomenological approach is included in qualitative research methods. Qualitative research is research that intends to understand phenomena about what the research subject experiences, for example behavior, perception, motivation, and actions described through words. Qualitative method to investigate human experience and behavior experienced in a phenomenon.

According to Gumilang (2016), "Phenomenology is understanding the essence of an individual's inner world experience of a phenomenon based on the individual's own perspective." This approach is also used to examine the initial study of information experience (information literacy and informed learning) (Prasetyawan, 2019). This study aims to determine the experience of information literacy in generations x, y, and z regarding cucurak as a Sundanese tradition, and see individual interactions when using information in the same phenomenon. Based on this, phenomenological research methods are suitable for researching this research. The data collection method was carried out using semi-structured interviews with 8 informants in Taman Sari village, consisting of students, housewives, private employees, and retirees. To determine the sample to be used in research, there are various sampling techniques used. Researchers take a sampling technique, namely purposive sampling, is a sampling technique of data sources with certain considerations. Certain considerations are taken from several things, for example the informant is considered to know best about what the researcher expects, or maybe the informant has extensive information knowledge that makes it easier for researchers to explore the object / social situation under study.

Sampel sebagai sumber data atau sebagai informan sebaiknya yang memenuhi several criteria. First, informants master or understand something through the process of enculturation so that knowledge is not only known but lived. Second, informants who are classified as still involved or involved in the activities being studied. Third, researchers can ask informants who have adequate time for information. Fourth, informants do not tend to convey information themselves. Fifth, informants are initially classified as foreign to researchers so that researchers can be encouraged to be used as a kind of teacher or resource person. The research informant data can be seen in table 1. The data obtained were then analyzed using thematic analysis according to Braun and Clarke (2006). The stages of thematic analysis consist of understanding data, compiling codes, and determining themes.

First, understanding the data. The researcher describes the phenomena experienced by the subject. The phenomenon in this study is when carrying out cucurak activities. All recordings of in-depth interviews with research subjects were transcribed into written language. Researchers collected recordings and interview data, then wrote them into conversations. Researchers also compared the results of interviews with the practices carried out by informants. The researcher then inventoried the transcript of the subject's statement on topic. At this stage, the researcher must be neutral in detailing the important points of the interview results. Researchers listened back to the recordings and read the interview transcripts, then picked up keywords from each answer given by the informant. Researchers are neutral about the data that has been collected. Second, coding. The researcher in this case

determines which data from the interview transcript needs to be coded. Researchers create labels or codes on interview transcript data, in the form of scribbles on every statement submitted by informants. Next is to look for the same code to group in one group.

Third, the determination of the theme. The researcher classified the groups that had been coded according to the theme, and the researcher set aside repeated statements. There are also groups that already have themes given coding based on similarities (Heriyanto, 2018). Then, researchers look for meaning from the information collected. Meanings that have the same meaning will be made into one theme. Furthermore, the findings were tested with the validity of the data according to Gunawan (2013) including credibility, transferability, dependability, and confirmability. Credibility or degree of trust is a measure of the veracity of the data collected by researchers. Transferability, researchers confirm the data obtained so that there is a suitability of data and common understanding between researchers and informants. The results obtained can also be applied to the data so that there are similarities between the research context and the application of informants.

Dependability is that the researcher conducts an audit of the entire research process. Researchers test the data, interpretation, and recommendations obtained from informants by linking the findings with research objectives and research problem formulation. Confirmability, namely the attitude of researchers in maintaining research objectivity and ensuring researchers are neutral. Researchers can do various ways so that confirmability is guaranteed through diligent observation and data collection, interpretation of data obtained according to informant data.

III. RESULTS AND DISCUSSION

Cucurak in Bogor Community Life

Cucurak is a tradition of welcoming the fasting month practiced by Muslims in Bogor, West Java. This tradition is usually done a few days before the fasting month arrives. By holding a joint meal activity by the entire village family with simple menus such as rice, side dishes, vegetables and chili sauce served on wide banana leaves then enjoyed together lesehan. In the tradition of grandchildren, usually large families gather with friends and relatives a few days before entering the month of Ramadan. In the event opened the mat and ate in batches. The moment is used to stay in touch and apologize before fasting. But there are also those who cook different meals and then collect them in the mosque to be distributed and eaten together.

While according to history, cucurak comes from the word curak-curak which is interpreted as misery or like-like. In Sundanese custom, Cucurak is more often done to welcome the arrival of the holy month of Ramadan. The intention to welcome Ramadan must also always be remembered in cucurak because if it is forgotten we will usually eat as much as possible and forget our intentions. In addition, as a moment of friendship and a moment of mutual forgiveness, cucurak is also a form of gratitude and sharing with each other towards the reziki that God has given us. Sharing food and eating together is one way to maintain harmony between the family, the community and also the cultural character of Bogor residents.

Application of Customary Values, Norms, Customs and Rituals in the Life of Bogor People

In interacting, the people of Bogor cannot be separated from the rules, habits and manners of the community that have been cultivated in the process of daily life. These rules and manners are the cultural foundation (habits of society), which influence various activities of daily life. When viewed from the point of view of communication science, then in the discussion of the Application of Customary Values, Norms, Customs and Rituals in the Life of the Bogor People it can be said that it is clear the use of vertical and horizontal types of communication between the people of Bogor and family members and between the people of Bogor and each other and the natural environment is very close and cannot be separated; in fact, it is always maintained and preserved and protected under the auspices of customary norms which, if violated, are believed to bring disaster. Cultural values must be placed as the spirituality and life guidelines of the Manggarai people which are packaged in such a way in cultural nuances so that they can attract the attention of tourists visiting the city of Bogor. Specifically at the research location, the researcher saw that the application of values, norms, customs and traditions of the community in general has been running in accordance with existing cultural and religious teachings.

Behavior, Motives and Goals of the Bogor Community Performing the Cucurak Cultural Tradition

Traditions, values, beliefs, standards of behavior, motives and cultural goals are all created by human creations and not just inherited instinctively, but through a process of education and exchange until they develop according to certain ways according to their respective cultures. Culture is an attitude and behavior that has been standardized in the life of a community. Within a certain community there are religious, ethical and aesthetic characteristics as well as creativity that lead to technological progress. The city of Bogor as one of the regions in the Unitary State of the Republic of Indonesia has a variety of cultures, making our country rich in traditional rituals and ceremonies. Social interaction activities and communication actions of the Manggarai community are carried out both verbally, non-verbally and symbolically.

The Role of Information Technology on Cucurak Culture

Information technology can have a wide variety of impacts on local culture. On the one hand, information technology can help promote and maintain local culture through various ways such as: *First*, preserving culture through digitalization: Information technology can help in digitizing various art objects and local cultural heritage so that they can be maintained and accessed by the wider community. *Second*, improve accessibility: Information technology can increase accessibility to local culture through digital platforms such as websites, apps, or social media. With this technology, people can learn and experience the local culture without having to be in that place physically. *Third*, increase economic benefits: Information technology can help develop local cultural creative industries by providing access to global markets throughdigital platforms of cultural literacy.

Cultural literacy is based on boomers, x, y, and z as a special ritual to welcome Ramadan. The subjects studied were boomers, x, y and z. There is also the boomers generation is the generation born in 1945-1960, generation x is the generation born in 1961-1976. Generation y or millennial generation (born 1977-1994) which is dominated by the productive generation of workers. Generation z (born 1995-2010) is a generation that is pursuing secondary education and college students. Researchers in this study present the results of research obtained from thematic analysis methods in the form of identifying the scientific information needs of the boomers, x, y, and z generations, searching for scientific information generation x, y, and z that is effective and efficient, utilizing scientific information generation x, y, and z, and communication of scientific information generation x, y, and z.

Sundanese food and cuisine is synonymous with a simple home-cooked menu, there are vegetables, side dishes and chili sauce, such food has a deep philosophy for the Sundanese people. Food in an area often represents a reflection of a culture in an area. Like the Taman Sari area which is part of the West Java area. For the Boomers generation food has meaning and philosophy, for this generation food is a process starting from the process of seeding, planting, harvesting, to being used in daily activities.

"Maybe in the past, it was also difficult to eat, because it needed a process, if now it's easy to live there is money, there is food, it used to be cassava grills. Food used to be better than food now. In addition to making you full, well food affects the intelligence of the brain, and growth depends on what it eats. I used to eat by myself when I was a child, make my own, process myself, since elementary school people used to cook have been taught" the important thing is that the food is healthy. (Mr. Dana, 63 years old)

This generation they see that food is part of health as it is developed that she consumes food as part of her life. The meaning of food for this generation in its time was a reflection of a culture whose ingredients could be obtained from the environment, ranging from asem vegetables, fried chicken, jengkol, petai nasi liwet fried fish, stir-fried squid complete with fresh vegetables and chili sauce all of these ingredients were easily obtained from the environment.

One of the eating habits of Sundanese people that is still maintained today is eating together. For this generation, they call it a "Botram" habit which refers to the tradition of gathering and eating together. There is also the term "Muploadan" which is a group meal activity that is carried out before the holiday. Usually Sundanese people will invite family, relatives, or neighbors to enjoy a meal together. In addition to strengthening the relationship, these activities are usually held as a form of gratitude for all the pleasures God has given. One of the meals with Sundanese people that is quite popular in the country is 'Ngaliwet'.

In the past, only rice with salted or potluck fish, rice was liwet and grilled fish sambel and lalap. If you haven't met for a long time, you must be asked about children and grandchildren, sometimes discuss work when you meet younger friends, rich in work and conditions (Siti, 70 years old).

The activity of eating together is used by this generation to unite and strengthen family relationships, Things that are often discussed about the current family situation around the condition of children and grandchildren, even activities related to the birth of grandchildren who will be born which are topics that need to be discussed. For boomers, food unites families as a form of gratitude for having lived a long life and being able to gather with family. This generation views Sundanese food as food that must always be available at home. Generations that still understand the tradition that humans have a connection with nature including animals, plants, mountains and others. For this generation has the concept of blending with nature which intersects with the activity of utilizing food ingredients from nature, chili sauce is its own characteristic, for this generation it is not delicious if there is no chili sauce at the dinner table. This generation views cucurak as a big eating ceremony, cucurak is a tradition that is so strong and rooted because cucurak is a form of gratitude for the gathering of family and close relatives to be able to meet, as developed by Mrs. Siti:

"Usually do it on Saturday night or Sunday night, with neighbors, Just looking not rich in the past, if you used to look for firewood, now it can be in magic com It just feels a bit different from the previous one. In the past, it was often used to go to the rice fields together with the chili sauce to work on the fields, with side dishes of salted fish, sambel, etc., cooked by cooking in hawu. Now I like to eat together when I come home from eating, and before fasting".

Boomers live with a food tradition that is so thick with the process of farming, this generation has the concept of all food in the garden. That's why they don't stick to one type of food. For example, when rice has not been harvested they will look for other alternatives to consume cassava, sweet potatoes and other crops. In accordance with the term 'Teu boga sawah asal boga pare, teu boga pare asal boga beas, teu boga beas asal nyangu, teu nyangu asal dahar, teu dahar asal kuat. This means that you don't have rice fields as long as you have rice, you don't have rice as long as you can eat, you don't eat strong origins.

Generation X is part of history before and after the internet. This generation spends most of its youth doing physical activity and is more comfortable interacting socially. Likewise, this generation interprets food as part of the existing routine, rice is still a mandatory food consumed by this generation. Food is part of life, this generation likes food using hands like Indonesian people who are used to eating using food. Dining habits for this generation of food eaten using food are ingrained in Sundanese culture, even the presence of spoons and forks brought by European traders has not been able to shift this habit. The tradition that exists in the Sundanese tribe and other tribes in Indonesia that the habit of eating using hands has something to do with the rice dish served on banana leaves and the side dishes arranged on it. This generation has a habit of eating together as ngaliwet.

This tradition is most often carried out by generation X during the time of cucurak before Ramadan as well as a place to meet to discuss the nostalgic period when young people used to be. Cucurak is a place to serve typical village dishes while talking about daily routines, or even talking about hobbies. Generation x is very rarely involved in doing activities but still takes the time to do cucurak activities because there is a moment of Ramadan. This is not without reason because this generation is classified as a productive generation who do a lot of work activities outside the Home. Generation X views the part of their culture based on experience as stated by uci sanusi:

"The meaning of cucurak that I got when I first participated in eating with students, starting from eating cucurak and then wanting to join pesantren, typical Sundanese cucurak children, delicious and together. Now also still like cucurak, there is always chili sauce, salted fish, lap-lapan" I like to cook there, eat there. I often join young people to see *(Pak Uci Sanusi, 46).*

Likewise, Ibu Ayum stated the same thing that cucurak is part of activities that are often done when Ramadan arrives:

Well, it's just delicious than snacks that are not true, it's better to just look at delicious snacks, just use a bed of banana leaves, we rarely eat together with children, so if you eat with friends, you are more enthusiastic about eating. In cucurak the same as knowing with friends, salted fish, sambel yah stir-fry, jengkol, pete. Karena ibu seneng banyak orang, jadi suka bikin liwetan siapa yang lewat diajak ada waktu kusus misalkan anak ulang tahun, atau mau puasa. (ibu Ayum, 50 Tahun).

From the statement of the two generations x above, cucurak has a close meaning to the tradition of ngeliwet. This eating habit is identical to the activity of holding a piece of banana leaf, then rice and side dishes are arranged on it. Meanwhile, the position of eating ngaliwet is usually sambal sitting cross-legged or kneeling, the term lesehan. The eating habits of Sundanese culture are sitting under a mat, some are cross-legged, or kneeling. Then, eat with your hands, which is a symbol of familiarity and togetherness.

IV. Conclusion

Overall, the role of information technology on local culture can be good or bad depending on how it is used. Information technology can help promote and sustain local culture through digitalization, increase accessibility, and increase economic returns. However, excessive and unwise use of information technology can change social behavior, reduce direct social interaction, and affect local cultural identity. Therefore, it is important to consider the wise use of information technology and integrate it in a way that promotes and maintains local culture in a balanced manner.

Local cucurak culture has a very important role in shaping the identity of a nation or region. Local culture contains values, traditions, language, art, and knowledge that have developed over hundreds of years. In local culture there is local knowledge and wisdom that is very important to be maintained and preserved so that it is not lost quickly.

Maintaining local culture can also help promote cultural diversity among different societies and enrich overall social and cultural life. Local culture can also be an important economic resource through the promotion of tourism and the development of creative industries.

However, the challenge in maintaining local culture is even greater in the era of globalization and modernization. Therefore, it is important to strengthen awareness and understanding of local cultural values, as well as develop appropriate strategies to preserve them. That way, local culture can be maintained and preserved as a valuable heritage for future generations.

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